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be dismissed as irrelevant to the main position. This would certainly save much trouble for those reading Kant for this first time. Again, Mr. Lindsay's explanation of the importance of synthetic *a priori* judgments would certainly help a beginner to see the vital importance of what must otherwise appear a very remote and technical problem. Whenever Mr. Lindsay allows himself to explain rather than merely to condense, his book is of great interest, but we may perhaps regret that he has felt it necessary to undertake the practically impossible task of giving a resumé of Kant's thought as well as commenting on it. The book itself is so short that such an attempt must necessarily occupy almost the whole of it, leaving very little room for the statement of the difficulties which called for the solution, and although it is as clear as so short a summary can hope to be, and contains much that would be interesting to those who were already familiar with Kant, one cannot help wondering whether it would really be very serviceable to non-philosophers.

Mr. Lindsay has produced a book of much scholarly merit, but as an introduction to Kant for those who have not yet read him, it cannot be regarded as a success.

KARIN COSTELLOE.

London, England.

THE MEANING OF CHRISTIANITY. Second Edition, Revised. By Frederick A. M. Spencer, M.A. London and Leipzig: T. Fisher Unwin, 1914. Pp. 350.

Mr. Spencer seeks to present in a modern guise the essentials of the Christian religion, and, it may be added, of Christian theology. One of the merits of the book is its refusal to pander to the popular taste for what is vague and unsystematic by excluding the theological element from Christianity. In Mr. Spencer's free reproduction of Christian doctrine he is not afraid to jettison much that has generally been regarded as essential. He often carries destructive criticism too far. This, I think, seriously weakens his Christology. So far as the constructive part of his work goes, I cannot see that the liberal patches of Positivism and Psychical Research in any way improve the old garment. But it is quite unnecessary to agree

with Mr. Spencer's spiritualistic humanitarianism in order to be grateful to him for his able and adequate statement of that position.

G. A. JOHNSTON.

University of St. Andrews.

COMMON SENSE: An Analysis and Interpretation. By Charles E. Hooper. London: Watts & Co., 1913. Pp. vi, 172.

In this little book Mr. Hooper discusses the general nature of common sense, its distinction from discursive reasoning, its origin in mental imagery, its theoretical aspects, its relation to scientific knowledge, and its value for practical life and social well-being, —all pleasantly enough, but without saying much that the ordinary man or even the philosopher does not already know. Apart from the immediate subject of common sense, Mr. Hooper contrives to state his views on quite a variety of topics, but often so vaguely as to involve a *suggestio falsi*. To take an example. He speaks of "the day when Heraclitus first glorified the principle of strife" (p. 128). But Heraclitus never glorified strife: on the contrary his emphasis was laid on "the invisible harmony" (fr. 54, Diels). The number of similar loose statements in the book suggests the uncomfortable suspicion that Mr. Hooper simply wrote Heraclitus by mistake for Empedocles.

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VOLONTÉ ET LIBERTÉ. Par Wincenty Lutosławski. Paris: Félix Alcan, 1913. Pp. ix, 352.

This book is an exposition of what, according to the author, is the philosophical position of the most spiritually minded men; together with instructions as to the necessary procedure to be adopted, in order to reach such a spiritual elevation that the view is seen to be true.

The view in question may be stated briefly as follows: the world is essentially spiritual and consists of monads who are potentially free. Only the most developed of these, however, are conscious of their freedom and actually free. The consciousness of being a free spiritual agent, having an existence independent of the body, constitutes "entre les hommes qui la (*i. e.*,